

# “學習主體                    現代 哲學的 理解”

## : 相互 主觀的 ‘自己顯示’ ‘自己成就’ 交叉的 昇華\*

(崔鐵秉)\*\*



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\* ‘ ’ ‘ ’ Michael Oakeshott가 『On Human Conduct』  
‘Self-Disclosure’ ‘Self-Enactment’  
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(recognition)

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充溢

(St. Augustine)

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#### 1. 自然 文化

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1) Augustine, *Confessions*, trans. R. S. Pine-Coffin (Middlesex, England: Penguin Books, 1964 :76)(IV. 4, 9).

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(A. Gehlen)<sup>2)</sup>

(A. Leroi-Gourhan)<sup>3)</sup> ,

(F. Nietzsche) “

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(Ernst Cassirer) ,

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(Pico della Mirandola)

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<sup>4)</sup>

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(J. P. Sartre)

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2) Arnold Gehlen, *Der Mensch : seine Natur und seine Stellung in der Welt* (Bonn : Athenaum, 1950).

3) Andre Leroi-Gourhan, *Prehistoric Man*, trans. Wade Baskin (New York : Philosophical Library, 1957) *Le geste et la parole ; dessins de l'auteur* (Paris : A. Michel, 1964) .

4) Ernst Cassirer, *The Individual and the Cosmos in Renaissance Philosophy*, trans, Mario Domandi (New York: Harper & Row, Publishers, 1963 : 85).

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(H. Plessner)

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.5)

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”6)

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(S. Freud)가 “

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5) H. Plessner, *Die Stufen des Organischen und der Mensch; Einleitung in die Philosophische Anthropologie*.

6) Martin Heidegger, “The Origin of the Work of Art,” in *Poetry, Language, Thought* trans. Albert Hofstadter (New York :Harper & Row, Publishers, 1975 :45).

7) Sigmund Freud, “Totem and Taboo,” in *The Standard Edition of the Complete Works of Sigmund Freud*, trans. J. Strachey, vol. 13(London :The Hogarth Press, 1975).



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‘意味-授與者’

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(Karl Popper)<sup>8)</sup>

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8) Karl Popper, *Objective Knowledge :An Evolutionary Approach* (Oxford : Clarendon Press, 1972).

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(animated body)

(corps-sujets)

(Maurice Merleau-Ponty) “20 ‘ ’,

”9)

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9) Maurice Merleau-Ponty, *Signs*, trans. R.C.McLeary (Evanston :Northwestern University Press, 1964 : 227).



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(Michel Foucault)<sup>10)</sup>

10) Michel Foucault, *The Order of Things* (New York :Pantheon Books, 1970 :354).



(Poeisis)가 ‘

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(Praxis) 가 .

(Hannah Arendt) .<sup>11)</sup> ‘

(Labour)’ 가

, ‘ (Work)’ ,

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“ (Dasein) ” “ - - (Dasein) ”  
.<sup>12)</sup>

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(will) ‘ ’ , 가

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, (chiasmus)

11) Hannah Arendt, *The Human Condition* (Chicago: The University of Chicago Press, 1958).  
12) Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (Oxford: Basil Blackwell, 1978 : 182, 279).

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· 主體 : 文化價值 體現的 ‘自己成就’  
‘自己顯示’ 交叉的 昇華

1. 主體

(animated) 가 ,

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가

1) 自我 內的 他者性

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(the un-conscious)

(the supra-conscious)

2) 自我 外的 超越性

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가 ‘ ’

(Self-Disclosure)’

(Self-Enactment)’

(Emmanuel Levinas)

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3) 主體 生成性 停滯性

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4) 主體 有限性 無限性

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## Abstract

## Contemporary Philosophical Understanding on “Continual Learning Being”: Chiasmus in-between Self-Disclosure and Self-Enactment

Choi, Chul-Byung<sup>\*</sup>

Literature, scientific curiosity, scholarly research, and artistic expression of all forms constantly make us aware of the fact that our existence as human beings is open for continual learning procedure. The more the physical world is investigated, and the more technology extends our ability to encounter the microcosm and macrocosm, the more our human peculiarity is accentuated, and the more we are provoked to critically question our own peculiar mode of being, i.e., continual learner. It is in fact this continual learning about our human existence that specifically designates our identities as human beings.

Fascination with this peculiarity has only intensified over the last several decades as we realize that Western rationalism, once the defining cornerstone of human identity for several centuries, can no longer be considered as the primary fact of philosophy. As Paul Ricoeur revealed, Marx, Nietzsche, and Freud convincingly argued that individuals are moved by other forces than reason. In the meantime, the human sciences (psychology, sociology, language analysis, psychoanalysis and ethnology) have consistently shown that as human beings we can only partially designate ourselves as subjects of knowledge; in a broader sense, a subject is a being for whom there are objects and values, a being who affirms and wills.

Yet, both philosophical hermeneutics and different schools of phenomenology have pointed out that human existence is thoroughly problematic and resists any one theoretical-literary meta-narrative to express all of its facets. Human-being-ness cannot be captured in one large intuitive grasp, or with the assured clarity Cartesian thought once declared to be possible. The ways in which we think about ourselves do change and it is quite clear that we are therefore forced to identify our particular human existence by the

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continual learning being in-between self-disclosure and self-enactment in the world with the others.

■ Key Words : Learning, Forms of life, Nature and culture, Body and mind, Language  
Freedom